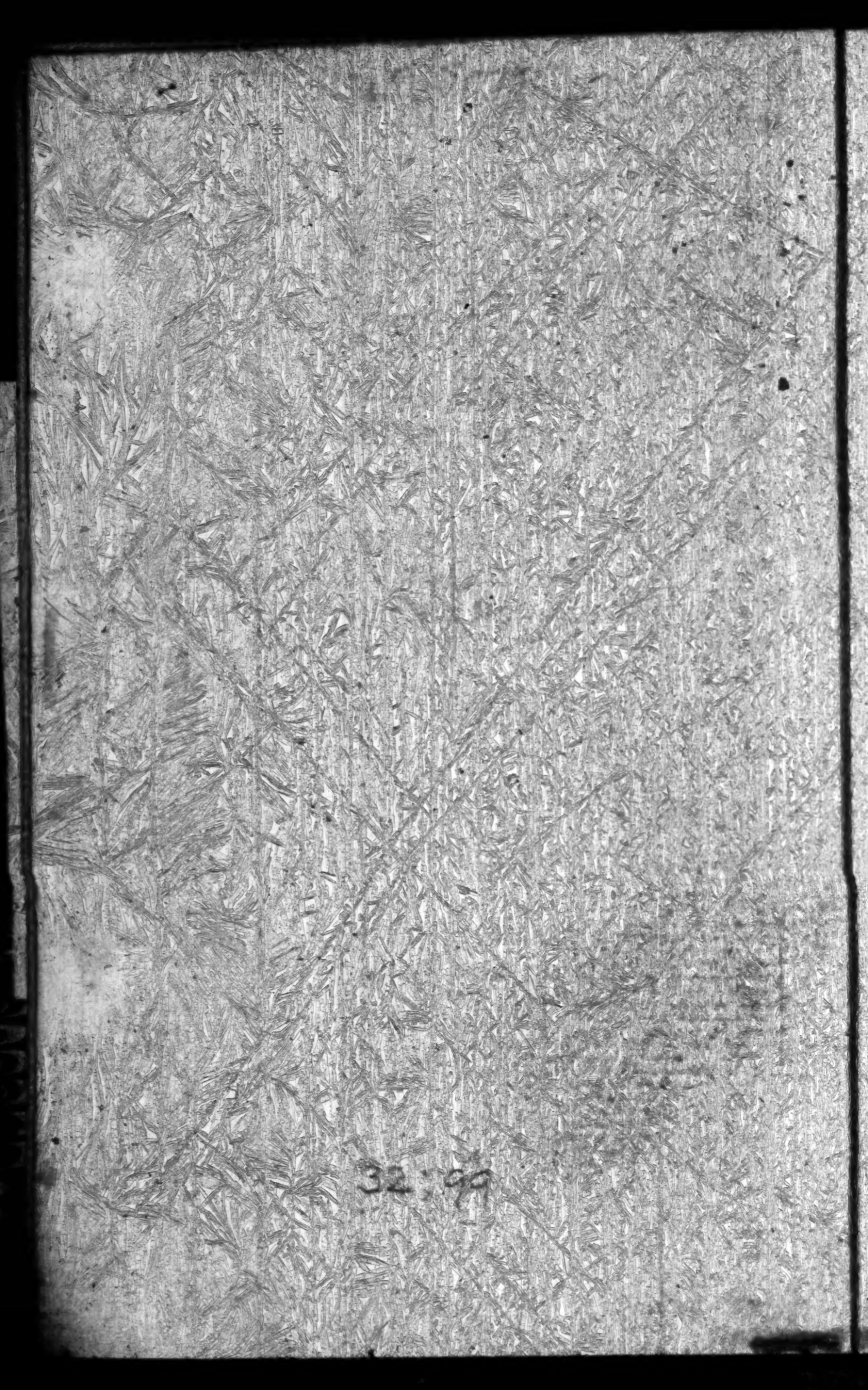
¶ A christē ex-
hortacion vnto
customable swea-
rers.

¶ What a right & lawfull
othe is: whan, and before
whom it ought to be.

✝

¶ Item. The maner of say-
ing grace, or geuyng thā-
kes vnto God.

Whosoeuer heareth God-
des worde, beleue it, and
do thereafter, shall
be saued.



Vnto the Reader. Fol.2

Graces increase of knowledge from God the father, throughe our Lord Jesus Christe be wyth he Christen Reader, & with al other of my contremen that loue the lord vnfaynedlye. In the lordes vineyard, (deare frend) I se men in thys age bustlye occupyed toote oute the wedes of inueterate vyces and olde cancred customes. Some hath preached agaynste superstitions. Some hath written againste Purgatorye and pardons. Some hath inueyed agaynst Pylgrimages and sectes. Some hathe beaten downe monasterves and shrynes, ydolles and their aulters. Some seketh yet to: hys daye to destroye poppishe decrees, to abolish vayne Ceremonies, to restore necessary rites, and to bryng agayne all thynges to Christes fyrst institucion. All these thynges are Godlye. I denye it not, and men vertuouslye exercysed in so doynge. But these for the most parte hath partayned, and yet stil doeth partayne, to the monstruous kyngedome of Antechriste or dysgysed Churche of hypocrites. Which hath euermore had

a great shewe or glytteringe pretence of godlinesse, thoughe they haue (after saynct Paule) denyed the power therof. But the abhominable custome of swearynge or dayly blasphemynge of the blessed name of God (whiche is of the deuylles kyngdom ryghtout, without any colours to the contrary) hath very fewe or none rebuked, specyally yf they were wyttynges. Wherfore I haue conceyued it a thynge moost necessarye to set forth somwhat concernyng the rebuke therof, to put me in remembrance of thē selues, least they shuld through custome forget God. So hath thys execrable abuse vpon increased amonge the people, that rather it hath bene cōted a vertue than a vyce, beynge the open dore vnto dampnation. Yea so deprye hath thys pestilent poyson infected the wyttes of men, that nothynge seameth pleasaunt vnto them, fresshe, or worthye to be laughed at, vnlesse it be toyned wyth the blasphemye of Gods holy name. The tayle shal lacke hys dew cyrcumstance vnlesse it be myxed wyth othes. As wyth bloode, woundes death, and sydes, wyth curssynges and bānynges, as pore pestilence foule cuyll shame, vengeaunce, and myschefe, to badde to be vttred among the deuell in helle. Oh mercyful God, how

can

can they thinke them selues worthy of the name of Christianes, vsynge suche deuylysh ones? how can they hope to be saued in Christ, vttervnge oute of all Christen ordre such outragious blasphemy? muche more godly shoulde the Christiane be, than eyther Jewe or Pagane, yet is he a thousande tymes worse in his conuersacion and life. Amonge al vyces wherunto the corrupt nature of our nacion is geuen (for the more parte) is blasphemye and whoredome, though the fyrste of them be directely against the thirde commaundement of God in the firste table, and the other against the thirde in the seconde table (which is the seuenth in nombre) yet are they in dayly custome. God not feared, nor yet their dāger considered. And why? They that should be ¶ salte of the earthe, are become vnsauerye, and wheras they ought to geue vs the lyght of good liuing, they offer vs darkenesse. Neyther is the corrupcion of execrable swearynge take from vs by the seasonable doctryne of oure prelates & prestes, nor yet by their shyning exāples a way left vs to forsake stinckynge whoredō. Rather do they shewe vs a playne pathe vnto them both. For no where shall you fynde more othes, nor of more dyuerse kindes, thā in bus-

shoppes houses. And as for common whores you shall haue so manye, not farre from some of their houses as are able to serue the swithye flocke of an whole cõtre. Their eyes are so spirituall, that they cã not see these blottes. These sauers cã they not smel though they go by them euery daye. So small feare haue they to God, and soo lytle good wyll beare they, to the honorable state of matrymonye. But yf a poore man begynneth to sauer the berytie of the Lord, they cã smel hym out though he be .x. myle of. But with these thynges wyll they not medle. And why? they are bothe necessarye for a common wealth. By good handsome swearing men appere valeaunte, and no fayntehearted cowerdes. The stewes are permitted as an wholesome politique ordinãce, to auoyde a greater inconuenyence. For elles (saye they) honest mennes wifes should not liue in reste. Oh beastly bely goddes, may you by your polytique ordinances (contrary saint Paules doctrine) suffer an euyl thing that good may come therof? Faythfull wyfes wyll contynue in their honesty whan you, and al whorehunters shall go to the deuel. It greueth rather an occasyon to wyfes, and maydens to be naughte. For when the wyfe is dyspo-

sed

sed to be an whore, she knoweth wher to be receyued. Many a mayde lykewyse, when a wanton felow hath gotten vp her bealye she muste straighte waye to the stewes. Yf her master or maystres see any wanton touche with her, and than (as it becometh them) tel her of it, she let the lesse by them, and al because of the stewes. And it is a comon sayinge, were there no receyuer there should be no thefte. So were ther no stewes, there should not so many honest mennes doughters runne awaye from their fathers, and play the whores as doth. Oh detestable hypocrytes, what honeste man can thynke the breakinge of Goddes commaundementes to furder a Christen laude? why are princes, magistrates, and iudges, put in auctoritie but onely to se them obserued? why are you made bisshoppes, but onely to perswade the to the same? Neuer bringe you an outragious blasphemer, nor a comon aduoutrer to open shame before the worlde, at Paules crosse, thoughe there be neuer so many. Neuer labour you to the kynge and his councell for a reformacion to be had of these moost execrable vyces, thoughe you knowe them to be moost hurtefull to a Christen comen wealthe, you can wynke at suche gre-

uous euylles, and suffre them to be ta-
ken as no sinnes. It was not without
a cause that Christ called you blasphe
mous, and aduouterous generation.
It is not for nought, that ꝑ scripture
geueth you so many odyous names.
As straungers, beastes, aduersaryes,
dreamers, colubers, belyals, dome dog
ges, rauoninge wolues, serpẽtes, leui-
athãs, bastardes, traitors, destroyers,
theues, pyolles, men of synne, sonnes
of perdition, vnshamefast lyars, wyc-
ked doers, enemyes to the truethe, vn-
clene fowles, deuilles incarnate, blind
leaders of the blynde, hipocrites, hire-
lynges, false prophetes, yll sede, wyth
an. C. more, you wil make goddes cõ-
maundementes of no effecte, to auoyde
greater inconuenience. Oh detestable
enemyes to the trueth, what inconue-
nience can be greater than to neglecte
the lawes of God? dothe he not thre-
ten to them that breake his commaun-
dementes al this fearfull plages? As
derthe, barenesse, scarsenes, nede, hun-
ger, thurste, pouertye, penury, the pla-
ges and sicknesses of Egypt, pestilẽce
pore, botche, feuers, collicke, heate, em-
roges, scalle, mange, meselles, mad-
nesse, losse of goodes, wyndes, blastes,
waters withering, wasting, burning,
drought, rayne, oppression, robberye,
theues

theues, rape, ill fortune, captiuite, exile, wretchednes, subiection, daunger, prison, sikines, stripes, shame, cowardnes, blindnes, errour, dasing of herte, desperacion, thought, vnquietnesse, toyle, bondage, warre, fyre, sweard, battell, feare, tremlynge, sorowe, shorte lyfe, and sodene deth both of body and soule. And al this you weye not at all. You are so vnmercyfull, that you care not to se them droppe headlynges into hel. So that you haue the fees, you passe not what become neyther of body nor soule. Wel is that people, whom Gods hath deliuered from suche vngyltefull guydes. Therfore we poore wretches, ought to geue moost harty thankes vnto the Lorde, (seynge the salt is become so vnsauery) which hath geue vs such a prynce, suche a faythfull Josyas, and godly minister, that hath restored agayne the pure word of god, and hath graunted vs all fre passage vnto it, wherin we may lerne to auoid these vices, with all other. This woorde of God, is the mother Perle, that we ought with al diligence to seke, & playne that we ought to sucke, and the table that we should eate vpon. From thēce should we fetch & sustenance of health, the breade of lyfe, & wyne of gladnesse, the refreshynge waters, the feadynge

of

of the spirite, the lyghte of the soule: yea, it is the very touch stone that trieth all thynges. And this afore tyme, was hyden from us, by the tree of the serpente, the satellytes of Antichriſte, the sorcerers of Egypte, wyth the mysnyſters. Geue thankes therfore yet agayne vnto God whiche hathe in these latter dayes so mercyfully vysyted vs frō aboue, and hath set our feete in the pathwaies, of his peace.

So be

it.

✠

IN one natural being hath ꝑ lord frō ꝑ beginning cōstitute al mē to this ende, ꝑ they should naturally loue, helpe, & cōforte one an other. And to the perfourmaunce of that hys pleasure added he this naturall lawe, that they should consydre with themselues what they would haue done to their owne bodies, children, goodes, or catel, & vpon that groūde to conceyue a rewle howe to vse al other particuler persones. yf they would not ꝑ men should oppresse thē, pl repoꝛt thē, shame thē before the woꝛld, hire their houses ouer their heades, sel them yll wares, begyle thē by false waight and measure, with suche lyke, that they should in any wyse beware, leaste they do the same vnto thē. This naturall lawe was vnto Adam, Seth, Enoch, Noe, Abrahā, Moyses, and other godly men, a grounded precept of lyuynge, whome they euermoꝛe folowed in their outewarde occupyinges.

A necessary doctrine of loue.

Examples of the holye fathers.

Another

¶ The my ners of theſe holy fathers.

Another ſort ther were which myn ded nothynge leſſe, and they contrary wyſe, for want of that rewle, fell in to al maner of abhomynable ſynnes. As Gen.iiii. Cain into the vnnaturall murder of Gen.xx. hys brother. The gyauntes into filthy deſyres of the fleſh. Nimroth into cruel oppreſſyon, and tyranny. Cham in to a ſcorneful diſdayne of his father. Iſmaell into a ſtubberne wyckednelle a gainſt al mē. Eſau into a mortall hate of Jacob hys brother. And ſuche lyke. So that daily more and more for decay of that law (which god hath inwardly writē in the hartes of men) great miſ Oſe.iiii. chefes increaſed. And as Oſeas ỹ pro phete cōplaineth, ther was no faithfulneſſe, no brotherlye loue, no trueth a monge men, but bytternelſe, lying, mā ¶ What ſo loued ỹ cōtempt. ſlaughter, theſte, and aduoutrye hathe gotten the ouerhande. In their daily occupyinge was muche falſehed vſed, and that was thought wel wōne good that was gotte by deceyte. Very ſeldō in their bargaines were promiſes per fourmed, & more ſeldome a great deale, was faythful honeſt regarded. In pro ceſſe of tyme therfore, were very fewe or none beleued, vnleſſe they toke God to wytneſſe that the matter was true, whereupon ſyrſte of all came vp the ſwearynge of othes amonge mē to cō

firme

tyme their sayinges wyth.

In othe is no yll matter, godlye vsed and done in loue, thoughe the flesche from the begynnyng hath abused it. For what is there in ỳ world, be it neuer so clene and good, but mennes corrupte nature doth moost abhominable defyle.

what is an oth, & to what end it serueth. Psa.xiiii Exo.22. Heb.vi.

In othe is a waye or meane whereby controuersies are ended, and promises performed, by the callynge vpon the name of god. For it is writtē in ỳ law, if a man deliuer vnto his neighboure, oxe asse, or shepe, to pasture, and it die, or be hurte, or driuen awaye (no man seing it) than shall an othe of the lorde go betwene them, and he shall swcare whether he hath put myne hande to the takig away of his neighbours good or not, and the owner of the good shal receaue the othe, & yf he by the othe that he hath takē, saith, that he hath put no hand to it, thā shal he not make it good &c. And this muste be done before the goddes, that is to saye, before the iudges or magistrates. Here is the controuersy ended betwene neighbor & neighboure, throughe an othe. It is also a meane wherby promises are performed. As we fynde in Gen.xxi. cha. the wordes of Abimelech vnto Abraham, that he shoulde neyther hurte him, nor

Iudges are called goddes in scripture

Gen.xxi

hys

hys posterytie, vnto whome Abraham sayde, I wyl swere. And the texte sayeth, that they sware bothe. And Abraham did not only swear, but also performed it in dede. This is called a ryghte or lawfull oth, and none elles. This othe is a certen kinde of religiō, wherwith God is not onely honored, but also wel cōtented & pleased. Thys is a sure author, wherunto Iudges maye lawfully stycke, whan their wittes can go no further. For who knoweth what is in mā, but god only? Thys right and lawfull oth was commaunded of God for the comforte, helpe, and succoure of our neyghboure. And it is called the othe of the Lord, not onely because he cōmaunded it, but also whā he made his mightie promyse vnto Abrahā he sware him selfe, to cause hym to beleue it, not to be impossible, at the tyme appointed. Whā a matter is in strife before a iudge, necessarye it is to sweare, yf it be required, to bringe it to a conclusiō. And in lyke case it is with demaundynge of an othe, as with strykynge with the sweardе. Lawful is it not for euerye priuate persone at hys owne luste to swere. But to the magistrates, whan they se iust cause, it is not only lawful but also an office of dewtye belongyng vnto them vnder payne of

A lawful othe.

Gene. 22

Magistrates may only require it. Deut. 24. A iust cō plaint.

goddes

goddes hie displeasure.

Hely was punished of God, for not correctynge hys children, and so was kyng Saule for sparyng the people of Amaleth. The princes of regions haue the swoorde geuen them by goddes aucthoritie, not to reuenge their owne priuate quarell, but the iust quarell of God and hys people. In lyke condicio is it with swearynge. If the cause be not theirs but their neyghbours, they maye lawfull receaue an othe, and the other required maye lykewyse sweare in tryall of the trueth and not synne. Yet ought it none otherwise to be done than in the name & feare of the Lorde, lest we should ascribe the veryte to any other than to hym. And they iustely sweare by hys name and wythoute repyrous, which minding neither fraude nor deceite, witnesseth onely the truth whiche seketh no percyalyte, but the ryghte, not them selues, but the glorye of God, the profyte of theyr neyghboure, and the cõmon welth of goddes people.

Lawfull it is also for the magistrates, whan they put any man in office to take an othe of hym, that he shall be true, diligent and faithfull therein, as Iacob, for the commodite and profyte of his posteritie, toke an othe of Laban

1.re.viii. and. xv. Lub. 11 Leu. xix

For ỹ cõ mon welth an lye. Deu. vi.

Who sweareth a ryght

whã an othe is lawfull.

ydolatrer. Likewise Judas Machabeus of the Romaynes, for the same purpose. And this is because ther hath bene, and yet are daylye founde so many vnfaythfull. Of their subiectes and comons may princes demaunde an oth of allegyaunce, for ỳ sauegard of their landes & people. And that ỳ ought not nede, wer ther no false traitors abrod, yet is it discretly to be cõsydred in all suche publyque othes, whether they haue ỳ .iiii. aforenamed thinges or not. To sweare to do pleas to slee, to rauish, or to robbe, is dãpnable without faile, and to performe suche an othe, or to do those wyckednesses in dede is a double dampnacyon, both to him ỳ so sweareth, and also to the iudge that causeth him to sweare. Suche a one was the cursed othe, that kynge Herode made, vnto the daughter of Herodyas hys harlotte, for the heade of holye John baptist, whom Christe calleth a wyly fore for his craftie conueyaunce.

Mat. vi Luc. viii

A colour was this othe, of his cruell tyranny, & a cloke to his moste spightfull murther. For throughe that meanes was John done vnto death. Neither was an othe ordeyned (after the mynde of saincte Austen) to bynde to the performaunce of manslaughter, robberye, ydolatrye, or other synnes

A damnable oth

Ad finem malum.

Rather

vnto customable swearers. Fol. 9.
Rather had Dauid breke his othe, the
to fulfyll it with bloude & vengeng.

A sayinge ther is amog me, that the
word, promes or othe of a kynge shuld
stande. We graunte the same, in case
it be true, lawfull, and expedyente.
Elles were it much better, to be broke
than kept. Better were a kinge to eate
hys worde an. C tymes, or to call it
home agayne, than ones to be damp-
ned for the perfourmaunce of it, if it be
wycked. For a kynge or rewler is not
ordeyned to do his owne lustes, but to
iudge accordinge to ryght and equyte.
As open is hel for him, as for a poore
man, yf he rule not hys people godlye,
Dauid made a solempne othe, to slee
Nabal, and to destroy all that pertay-
ned vnto hym, but he neuer dyd per-
fourme that othe, & yet he was a kinge.
He put vp hys swearde againe (saieth
Bede) and neuer repented hym of anye
faute done. Homel. 16.

A kinges worde ought to stande.

Psal. 11.

Dauyd brake his othe.

Othes are to be obserued, when ther
ende is not euyl, nor vnto the hynde-
rance of soules helth. In wicked pro-
mises (sayeth Isidorus) let faythful-
nes haue no place. In a fylthye bowe,
chaunge thy decreed purpose. Do not fylthye
the thinge in effect that thou hast with bowes
out confederacyon sworne vnto. For ought to
the promysse is euermore wicked, that be broke.

In sinonimis. li. j.

cā not be perfourmed wout sin. Therfore yf the iudges or rulers shuld inforce ỹ inferiour subiectes to sweare to ỹ thig that were against soules heith or godes honour, as to worshyppe an ydole, or to an innocētes undoing, they ought rather to dye than to obey it. As dyd for an example the discreet mā, and honorable father Eleazarus, with ỹ. vii. faithfull brethren, & their mother in the Machabees. For much better is it in suche case to obeye God than man, as witnesseth Peter & the other apostles.

2. Macha vi. & vii.

Act. v.

Leui. xix

Deu. xxv

Neyther ought a iudge by the lawe, to compel a man to sweare against him selfe, leaste he inforce him wickedlye to synne in forswearynge him self, and so to dyspayre of the mercy of God. But whā he taketh an othe of a poore symple soule, or of a crafty subtyll felowe, he ought to consider all circumstances requisite. And al such as sweare othes ought ye the wyse to be circumspect and ware. And to se alwates ỹ this clause be added vnto them. Yf my Lorde God wyl, or yf I haue no lawfull impediment to the contrary. And thā shal we make oure promyses perfight. Yf I shoulde chaunce to appoynt with the magistrates to come before them, at suche an houre, and in the meane tyme be letted by terryble sickneſſe, I shoulde thus

This must be added, yf god wyl. Roma. i.

breake

breake no iust promesse made vnto thē, yf I come not. Neyther should I breake couenaunte (as saith saincte Austine) If I promysed a paymente at a daye, and were robbed of my moneye by the waye, comynge thyther warde. Wyth such other like. Neuer am I forswarne nor vntrusse of my promesse, so longe as my hert myndeth no deceyte. Many other suche doubtes and perplexe cases there be, but these I suppose for thys tyme sufficient. By these may all other be perceaued and christianlye ordred.

Augustē. de sermone domini in monte.

God hath decreed cursed.

Thus do not we deny, al maner of swe ryng though we would none othes to be vsed betwene neighboure & neyghbour, nor yet in our priuate cōmunicacions, & daily busines. As hereafter we shal declare it more at large. I would haue wrytten much more of this right and lawful othe, which is commaūded of God for the wealthe and healthe of mē, yf other christiā lerned mē had not written sufficiently therof afore. Again for so much as the matter of it selfe belongeth rather vnto the office of rulers and iudges, then to suche priuate persons as I here wryte vnto, yet let bothe the iudges, and inferioure subiectes, marke and obserue these lessons folowynge.

Whan a iudge may require an othe.

Fyrſt a iudge, ought neuer to demaūd, or requyre an othe of anye man, wythout greate heynes of conſcyence, for feare that ỹ parte required to ſweare, ſhuld forſweare hym ſelf. Such loue & pitie oughte ther to be in iudges, ỹ the loſſe of their neighbours ſoule, ſhould be eſtemed equall wᵗ the detrimente of ther owne ſoules. Therfore before they bringe thē vnto an othe, they oughte to ſeke al wates & meanes how to trie the trueth wᵒute an othe, & hot immediatly, & in al ỹ haſt to cauſe thē to ſweare.

Iudges ought to be pitiful

Secōdly. The iudge may demaunde an othe, and the inferiour ſubiect likewiſe ſweare, whan it is eyther to the glory of God, the profyte of our neyghboure, or for the comon welthe.

Math. v

No man maye be his owne iudge.

Thirdly, though mē be fully perſwaded to haue lawful and iuſt occaſyons to ſweare, as for the glory of God, the profyte of our neyghboure, and the cōmon welth, yet may they not be iudges in their owne cauſes, nor take oughte here in hande, by their owne auctho-rite, but let the mater come before their iudges, for no law ſuffreth the here to do after thine owne pleaſure, & what thou thynkeſte beſte. After thys ſorte dyd Chriſtē iudges vſe them ſelues in requyrynge of an othe, and lykewyſe faythful ſubiectes wyth a glade harte

in

vnto customable sweerers fol.11.
in rẽdering their oth demaũded of thẽ.

If thou be capcious, thou wylte paraduenture fynde cauillation of contrarietie in the scripture: And saye þ Moses here semeth to speake contrary vnto that Christ hath spoken in Mathew the fyfte Chapter. Because it is sayde here, yf any man geueth to kepe, Assore, or shepe. &c. Thã the oth of þ lorde shall go betwene them, and there thou shalt in case sweare. This was fyrste the errour of the Manachers whose followers are nowe þ anabaptistes. And all this cõmeth because they vnderstãd not the sentence of Christe in the .v. of Mathew. This worde, *iurare*, hath an other maner of signification, than they do perceaue, and is other wise taken in the said .v. Chapter of Mathew, than they do teach. For this is to be beleued of all men, that God the father commaunded nothinge that should be prejudiciall or contrary his sonne, nor yet that the sonne taughte any thinge contrarye his father. Therfore there is a sweryng which is lawfully approued and commaunded of god, of the whiche we haue made mẽcion before called in latine *Iusiurandum*. Ther is also a swearing which is not lawful discommended, & clearly forbidde of christ. whiche is called, *Deiurium*, that is temerousrye othe is.

What. v.

The errour of the anabaptistes.

the agremente of Christ & Moyses

What a temero⁹ othe is.

to sweare in oure pryuate cõmunicacyõ, be it trewe or false. And whã christ saith, thou shalt not sweare at al, he meaneth nothynge lesse, than by it, to destroy all maner of lawfull swearinge before a iudge, but that we shuld neuer in our pryuate cõmunicacyon sweare, and as all maner of othes were not disalowed of Christ, no more were all othes alowed of God ỹ father, but such only as had eyther the glorye of God, the profyt of our nrighboure, or ỹ commõ wealth vpon their sydes. And that this is the very meanynge of Christes wordes, we shall well perceaue, by the weyng of the texte. you haue hard, saith Christ, how it was said to them of the olde tyme, *ne deieres*. Where as oure translacion hathe, *non periurabis*, thou shalt not forsweare. And not all wyth out cause, for as *periurare* can neuer be takẽ in a good sence, so is it not al way takẽ for the transgressing or breakyng of a lawfull othe made before a iudge. But often times it is taken for *deierare* whiche is to take God to wytnesse, to lye, or to deceiue. And *periurare*, is lyke wise to abuse the names of god, which is the trueth and righteousnes, to lye, and deceiue. And what so euer he be, that eyther require hys neyghboure to swere, or swere lightly hym selfe, it is

How *periurare* is taken in the .v. of Math.

vnto cuſtomable ſweaters. Fo. 12
a ſufficient proue, that he is a partes
ker of ſlighte, and one that lytle regardeth
Goddes trueth. Now whā chriſt ſaith,
it is ſaide to them of the olde time, *non*
periurabis, thou ſhalte not forſweare,
you ſhal neuer fynd in the Hebrew nor
in the Greke texte that worde. but ye
ſhall you fynde in Moſes. Thou ſhalt
not take the name of thy Lord God te- Exo. xx.
merouſlye, where as oure interpreter
hath ſo. Thou ſhalt not take his name
in vayne. In another place alſo you Leu. xix.
haue after this ſorte. Thou ſhalte not
ſweare in my name to lye. Whiche the
Grekes interpretate after this faſhiō,
thou ſhalt not ſwere falſly in my name.
And the Latines haue, *non periurabis*.
Thou ſhalt not forſwere in my name.
Here you may ſe howe S. Jerom vſe
this worde, to forſweare, for *deierare*,
which is to ſwcare falſe. And not for ỹ
tranſgreſſinge of a right e lawful oth.
It was forbydden to them of the olde
tyme, (as you haue partly harde) that
they ſhoulde in no caſe, temerouſlye
take the name of God to recorde which
is expounded in the ſayde. xix. of Leui. The Je
that they ſhuld not ſwere in his name wes
to lie. Wherout *ſprange this opinō & thought*
monge them, that yf they dyd take the no ſyn
name of god to wytneſſe in the trewth to ſwere
and ỹ in their daily buſines betwene truly.

neighbour and neighbour (was no mā ner of synne) but in a false fayned matter they thought they ought in no case to sweare, nor yet compel any other mā thereunto. And this is the thinge that Christ speaketh here against, and vtterly reproueth, that is to say, that neither in the trouth nor otherwise, they ought to take the name of God to recorde in their familiar and dayly communicacion, but to speake so truly, & to deale so faithfully one with another, that if he sayd: yea, then his neybour should beleue him to saye truth, yf he sayde, nay, lyke wyse to beleue it not to be truth.

A christe oughte not to speake one thig & thynke another.

Here you se wel, is no maner of mencion made of a right and lawful othe, for christ saith, *audistis*, ye haue herd how it was saide vnto thē of the olde tyme, *non periurabis*, thou shalt not forswear. Where is this spokē neuer ther where as is nothinge spoken at al, of the trāsgressinge or breaking of a lawful othe made before a iudge, as it shall appere more playnlye to him that *wyll serche* the places. Therfore it is manifest that Christ spake of such othes wherby we bind our selues temerously, to do or performe any maner of thig, it foloweth in the text. I say vnto you, sweare not at al, marke now of what swearing he speaketh, euen of suche swearynge as

was

was (for their weakenes sake) permitted vnto them of the olde tyme, by the law, for as the Iewes were suffred by the law (for their weakenes sake) to be deuorced from their wiues (giuinge them a testimoniall in their handes) to auoide a further inconuenyence, that was, lest when they were moued or angry with them, they shuld either haue poysonned or kylled them. So was it lykewyse permitted them of olde tyme to sweare (but not by all maner of creatures, but onelye in the name of God) leaste they, dwellyng amonge the Heythen, and accustomynge their othes, should by continuance of time fall vnto the fylthy worshyppinge of their ydoles, forgettynge hym, sweare by hys name (saith Moyses) and se that you walcke not after straunge gods of the nations that you remaine amonge. So that you neither make mencion, sayeth Iosue, nor yet sweare by the names of their Goddes. Thus in the olde tyme were they suffred to swere in an ernest iust or weighty cause, but nowe commeth Christ, and sayth, that neyther in a true mater, be it neuer so great, ernest and weighty, we shal not of our owne selues, nor by our owne auctority and pryuate power, sweare or promise any maner of thyng. Where as yet no maner

They of the olde tyme wer suffred to swere in ẏ trueth

Deu. 6.

Exo. 23.

Iosu. 23

we may not swer yt ẏ mater be neuer so true.

ner of mencyon is made of a demaun-
ded othe by publique auctoryte. And
the wordes that folowe make the mat-
ter more plaine, neither by heuen, saith
Christ, for it is the throne of God, ney-
ther by erth, &c. Where rede you that
at any time ỹ Hebrues did vse to swere
by any of these thinges? And contrari-
wyse, who now a dates doth not for e-
very tryfle swearc by them al, one pro
myse a gyft by Christes crosse, another
by heauen, the thyrde by the earth. All
this doth christ clerely forbyd, & thys
is the summe of all his communicacy-
on. And where as the Anabaptistes ex
pounde this to be spoken of periurye,
which is taken for the transgressyon or
breakynge of that othe, which is made
before a iudge: they are greatly decey-
ued, for there is no mencyon made, ney
ther of the place, of the iudiciall seate,
nor yet of any magistrate or iudge, he
spake therfore of the othes, whiche we
vse one w̄ another in our familiar com
munication and language. And he that
will serche the afore sayd places of Exo
di, and Leuiticum, both in the Hebrew
Greke & Latin, shal fynde it true, that
here is writtē, other reasons and argu
mentes they haue to take from the con-
gregacion, this lawful othe, whiche at
another time shall be answered vnto.

The

The Pharisees also had blinded & corrupted this commaundement, forbyde as to hate in ỹ hearte or couet another mãs wyfe was no synne thẽ, no more was it to thinke one thing in the herte and to speake another with the mouth Although Moyses sayd, lie not, nor deceiue any mã his neighbour. They did interpretate it but for good counsel, & that it did bynde no man vnder paine of dãnacion. so by that meanes wer there none beleued, onelesse they toke God to wytnes, whã false, forel & crafty marchantes once perceiued, that for taking of Goddes name to recorde, they were beleued whatsoeuer theyr cause was. To bring their matter to passe they litle cared to forswearе themselues, vnder that colloure cloked they all maner of dissimulacion, falsehede, and vngodlines, so that the name of God (whyche ought to haue bene had moost reuerence was commonly than vsed) for a couerynge of all their mischefes, in so much *the Prophete complayned and sayde,* how we they coulde saye the Lord liueth, yet did they sweare to deceaue. Christ commeth, and bringeth salt and lyghte vnto the cõmaundementes, restorynge them agayne to their owen natural meanyng, and right vnderstanding, and as

Leui. x.

Iere. v.

Goddes worde hath but one true meaning

his father woulde haue them kepte, of euery Christen mā, for as God is but one, so hath his worde or commaundementes but one right and true meanyng, how so euer we turmoile or handle the. And where as they had taught to hate in herte, to couet another mans wyfe, and to receiue hys neyghboure with a lie, was not forbydden of God, vnder payne of damnacion, but onelye the outwarde acte. But Christe sayth, he that is angrye with his brother, is in daunger of iudgemēt. He that seeth a woman and lusteth after her, shall taste the punishment that belongeth to a whoremōger: he ỹ thinketh one thig, and speaketh another, deceyueth hys neyghbour with a lye, or promise, shal haue ỹ punishmēt of a periurer. Therfore I saye vnto you, that you sweare not at all, but let your communicacion be, yea, yea nay, nay, he saith twies yea and twyes nay, that is yea in hert, and yea in mouth, nay in herte, and naye in mouthe. And yf men, when that you meane truli, wil not beleue you bi your yea and nay, let them take hede (sayeth Wasyle) for they shall taste the payne that belongeth to the vnbeleuers, therfore it is bothe folyshe and dampnable whan a man can not be beleued by yea and nay, without an othe, because he

Oure worde & herte must be alone.

Wasyle.

wold

would be beleued to sweare. The Gos
pel (saith saunct Jerome) permytted no maner of priuate othe, because the dole
language of a Christen, shoulde be so
faythfull, true & perfyte, that euery
sentence therof shuld be able to stande
for an othe. Wery vnsemynge is it to Christes swoorne souldyour, more to re
garde the darkenes than the lyght, for
the loue that thou beareste to a worldly vanite (whiche thou oughteste not
so muche to esteme) thou wylt take thy
Lorde God to wytnesse. And so doeste
thou throw thy selfe into double dan
ger, offendynge also in an other com
maundement, for so canst thou not do,
onlesse thou vaynely couete.

Jerome.

Joh. iii.

He that
sweareth
coueteth

And the lawe sayeth, thou shalte not
couet. Doest thou not couet whā thou
inforcest thy self to sweare for a worldly thynge? and for a vyle creature ta
kest God to wytnesse? yea, truly doest
thou, and for it forsakeste thy mayster
with Judas. Oh to ouermuche vanyte is al the world geuen. Besides that
is sayde, for this consyderacyon dothe
Christ inhibite the al maner of priuate
swearinge, because thou canste not do
it, wythout some dishonour to his hea
uēly father, marke the nature of thine
othe, whan thou doest sweare, and
thou shalte well perceyue it. In the cō

Exo. xx.
Psal. vi

pl. xxxvi

He that
sweareth
dishono
reth god.

maunde

municacion, paraduenture thou sayest, by God it is true that I haue sayde, or by the Lorde that made me it is so. Psal.xv. Herke couplest thou thy Lord god with thy wickednes, and thy heauenly maker with thy synne wythoute all reuerence, to shifte the matter betwene thē, se now how worshipfy thou hast mased hym. Besides al this, in taking god to witnesse, thou makest hym iudge of the thing to auenge it of ẏ if it be false, but in the last poynte: Thou braggest also after this sorte, by my faith I wil perfourme, that I haue promised, or by Jesus Christ I wil do this thing or ẏ thing, marke wel this short sētence of myne, God wil not geue power to any mā to do or performe that thing which is not done after his worde, & here by an other cōtrarye, goddes commaundemēt doest thou bind thy selfe to do that thing which is not in thy power to do, neither hast thou God vpō thy side to geue the strēgth to doe it, because it is not doone (although it were neuer so true) before a iudge, whyche Goddes word requireth. And so doest thou lose thy saluacion and fredome in Christe, with his name scalest thou an obligacion to do that thing, wherby thou art defeated of all thyne inheritaunce. Is this thinkest thou a pleasaunt thynge Job.14. & xxvi.

vnto

vnto hym? All thys set a parte, yf it
shuld chaūce that some worldly trouth
were not in thy wordes (beside conscyence) thou shouldest vtterly blea-
myche the opinion of thy faythe, and to
shame thy Lorde Jesus, whome thou 1.Ti.vi.
hast taken to wytnes with the, for thy
trueth and honest. In this also doeste
thou testifye, that thou beleuest hym to
be ny righteous God, nor yet a iudge
that wyl ones before al the world con-
demne thy surtel trade of falshed and
hypocrysye.

Fynally thou makest as though God
were wel contented with thy dissimu-
lation, and as thoughe he had a greate
sporte at the matter, to se thy crafty cō-
ueyaunce, & legerdemayne in compas-
sige thy Christē brother or neighbour
to deceyue hym with an othe, for whō
Christ spared not to geue his life, and Ro.xiiii
to bestowe his moste precious bloude.
And thus wheresoeuer thou becomest
these, iiii. discōmodities goeth vnto the.
The holy name of god is dishonoured,
his Gospel of saluacion is cōtempned,
hys swete promises or not beleued, nor Esa.xxv
yet his sharp thretnynges feared. Wher 1.Cor.i.
as thou art in place these vngentle fru- Ioha.vi
rtes doest thou ministre and none other, Psa.xlii
to do thy maister the deuel a pleasure,
with such a true seruaunte arte thou

vnto

vnto hym that were as thou accompanyest, Christ shal haue but dishonour. Consequētly whan thou swearest vpon the Byble or Gospell conteynynge the scriptures & wordes of God, thou comparest the trueth of thy matter, to the trueth of them, and wouldest haue it so alowed, thā yf thou be a liar, thou harttely desyrest hym, not to accomplyche vnto thy behoue hys promyses of mercy therin conteined. But contrary vnto it, to bryngе vpō thee, the hole vengeaūce, curses and plages, therein threatened, to all vil doers. Whā thou swearest by the bodye of Christe, thou greatlye dyshonourest hys glorifyed nature, includynge thy hole healthe, iustificacion, redempcion, and attonement in God. And thou doest as much as in the lyeth (like as ꝑ holy doctours confesse) to plucke him oute of heauen with violence, & to crucify him againe a fresshe. Whan thou swearest also by the sacramentes of God (as it is a cōmon othe with the) both the swete frutes of thy Baptyme, and of ꝑ holy supper of the Lord doest thou handle so vnreuerently, as thou were at defiaūce with them bothe.

Deute. xxvi.

In like case whan thou swearest by any creature, as by this sunne, by this ayre, by this light, or by this good day

thou

vnto customable swearers. Fol. 17
thou doest not onely breake ỹ commaũ-
dement of thy Lord God. but also thou
doest bynde those creatures which he
hath prouided to serue thy neades, to
serue thy wicked vanite, rendring him
no thankes but blasphemy for his gif-
tes. When thou swearest by other cre-
atures of god as by this bread, drinke
meat, or salte, with suche lyke. Doest
ỹ any other than blaspheme the geuer
of thẽ? nay surely. And besydes ỹ thou
desirest hym to auenge them of the, yf
thou lye. Parauenture thou wylte yet
aske me this questiõ, may I thã swere
no maner of othe for my pastyme? yes.
and yf thou wilte in thy pastyme geue
thy selfe hole vnto the deuel. But christ
hath geuen the a strayghte commaun-
dement to the contrary, that thou shalt
not swearе at all, and shewed the that
yf thou be his seruaunte, thy commu-
nicatiõ shal be none other, but yea, yea
and naye, naye. All other (sayeth he) is
of euyll.

we may not swere for our pas-tyme.

Now yf thou thinke thy wyt better
than his, or that he is no holsome tea-
cher for the ỹ maiest do it for thy plea-
sure, and go to the deuel for it: why can
let the, not thus cõtented, hapely thou
wylt yet reason further, & say. For so
much as I know swearinge is a blas-
phemy, I wil for my pleasure swearе

by the deuyl, or by an ydoll, to spyghte
the with it. I am glad thou hast ones
graunted me that swerynge is a spite-
full blaphemy: let it not tha defyle thy
we may not swer by the deuyl. Christē lippes, neither spight thy lord
god with it from hencefortye, nor yet
his holy saincres and creatures, consi-
der first that it is thy Christen dewte
to be no blasphemer. And nexte vnto
this, that god by his expresse commaū
dement hath vtterly forbydde the that
Deu.6.c kynde of swearing, you shal not swere
Exo.23. (sayeth your liuing god) by the names
of straunge goddes, neither let any mā
Iosu.23. heare the procede out of your mouthes.
Neither make mencion (sayeth Iosue)
Hier.5c nor yet sweare by the names of theyr
goddes, &c. God will refuse the for his
chyldren (saieth Hieremy) yea, and vt-
terly forsake the, which sweare by the
Soph.1. that are no goddes. I will destroye all
them (saith God by hys prophete So-
phonye) that sweare in Melchon. &c.
Thinke tha it is a wful for the to swere
by no maner of thyng, for thy pleasure
neyther by heauen nor earth, deuil, nor
ydolle, for al that is more than yea, and
nay is plainly of wickednes. Our wor-
des are the outward testimonies of our
inwarde hartes. And therefore they
ought to be so substancial as to be wor-
thy a beleue without an othe. So single &

pure

pure oughte oure loue to be towardes our neighbour in our dayly occupyng, that no maner of craft shuld be founde therin. Dampnable it were to deceyue our brother with a lye. and much more dampnable to seale it with a false othe. They of the olde tyme thoughte it no faute to swearte in a matter of trueth, but we haue now a new scole master, and ought by his owne doctryne, to be no longer babes, but to be muche more perfect then they were. Nowe oughte suche brotherly loue to raigne amonge vs, that one shuld haue no stomake, harte, nor desire to hinder, hurt, or displease another. The eye should seker ꝑ profyte of the haude, and the hande the commodite of the foote, as members of one body in Christ, the one being careful for the other. The one should be so faythefull to the other, that neyther shoulde he nede to swearte, nor ꝑ other nede to put him to an othe. And surely there is none othe made betwene neyghbour and neyghboure, but one of thē, or both offēdeth dedlye. And it is he ꝑ heareth the trueth, and wil not beleue hym wythoute an othe, and so compelleth hym to swearte, or elles the other that without al occasiō, inforceth him selfe lightely to swearte, or both for cōpanye sake.

We ought to be no longer babes.

The frutes of a right Christē.

Ecc.xxiii Customable swearinge is very dangerous, though we did not lye at all, for so much as it doth deprive the name of the Lorde of hys dewe reuerence and feare. And so much vanite of wordes is in our dayly commonyng & occupyinge that we haue one wyth a nother, that
Prou.x we cā nat chose but lye in many thinges Which to cōfirme wt an othe, thoughe we entende no fraude, is to take the holy name of God in vayne, and vnreuerentiy to vse it agaynste the seconde cōmaundement. If it be dampnable of itselfe to lye, of purpose to deceyue, how much more dampnable is it than blasphemously to colloure it with the name of God, besydes the callynge vnto him for swyfte vengeaunce vpon our owne selues for so doynge, truelye we lytle knowe what we do in such customable swearing. Therfore accounte we it necessary to admonish you yet farther as cōcerning your priuate swearing. For
Ec.xxiii according vnto that is said afore wylled vs Jesus ℔ son of Sirach (whiche
Dayi.14 wrote ℔ boke of Ecclesiasticus) ℔ we should in no case accustome our selues in swearing, lest we fal into more depe inconuenirences, and so tast the pleges belongynge therunto. For of customable swearynge commeth the dampnable dyce of periury.

If

If a mā shal vse cōmonly to sweare, he can not chose but many tymes damnably forswear hym selfe. And he that customably smyteth, sometyme he shal smyte vnto death. That a man hath in custome he shall do at all times, but he shal not at all times refrayne it. What the fearefull sentence of God is against swearers, ỹ scriptures plētuously sheweth. The Lorde (saith Moyses) will not holde him giltiesse that taketh hys name in vayne. The man that vseth much swearing (saith Jesus Sirach) shal be ful of iniquite, and neuer shall the plage depart frō his house. All theues and swearers are vnder one curse of God after Zacharie. Stoned was he by the law, that blasphemed the name of the Lord, in Israel. If the plage goeth neuer from them whyche are contynuall swearers, howe canne it goe frome theym that are contynuall periurers?

Deut. 5
Exo. 11.
Eccle. 23
Zacha. 5
Leui. 24

Tell vnto me my frende (sayth John Chrisostome) what doest thou profyte by thy swearyng? If thine aduersarye shuld thynke the to sweare a ryght, he wold neuer cōpel the to it. But because he thynketh the therby to become a periure therfore enforceth he the to an oth. Seldō hath the priuate othe a good cōclusion. But happly thou wilt saye. I

Homi. ad pop. super Math.

cā not sel my wares, onles I do swere, or my better beleueth me not, onelesse I make hym an othe. Wherunto I answerr. Rather be cōtented to haue thy wares vnsolde and to loose thy money, than thy saluacion in Christe. Reason faythfully wyth thy conscience, and let thy soule be more dere vnto the, thā thy corruptible substāce. For though thou lose part of thy substaunce, yet mayest thou lyue, but yf thou loose God, thou canst not liue. I greater rewarde shalt thou haue for losynge of it in the feare of God, than yf thou haddest geuē it in almes. For that is done with payne, for the loue of the Lorde requireth a more worthy crowne thē that is done without payne.

In obiection. Mat. 5 Luk. 12.

The soule is better thā wares.

Iohn. 6 and. 17.

2. Tim. 2 Apo. 11.

Moreouer I counsel the as my frend (sayth Chrisostome) yf thou be a trew Christen, that thou neuer compell anye other man to swcare. For whether he sweareth rygbt or wrong, thou art not without daunger afore god, cōsidringe that Christ (whose seruaūt thou oughtest to be) hath gyuen the here a sore cō maundement to the contrary. Besydes *that, thoughe his oth were true, yet is* not thy conscience cleare from periury for so much as the matter beyng doubtfull vnto the, thou puttest hym to the daūger therof. And if it were false, thē hast

Chrisostom. 44

A great daūger to swere

vnto customable swearers. Fo. 20
hast thou enforced him to periury, and
so for lack of Christe charite lost bothe
hys soule and thyne owne, for whome
Christ suffred his death. Worse is he
(saith S. Austē) thā an homicide, that
compelleth a man to sweare, whom he
knoweth to forswere him selfe. For the
homicide sleeth but the body, where as
he sleeth the soule: yea, two soules ra-
ther. That is to say, his soule whom he
cōpelled to swere, and hys owne soule
for so compelling him.

De sermone domini in monte.

O vndiscrete personne, what so euer
thou art that compellest an other man
to sweare. Lytell knowest thou what
thou doest therby. Wythe more is it to
his profit then to thyne. For that per-
iurye is to his lucre, & to thy losse. For
he hath the money, nothing remaining
vnto the but thy part vnto the periury,
with the curse & plage therof. He that
careth not to lye, regardeth as lytle to
forswere him self. And lyke as he that
lyeth offendeth fore the verite, so doeth
he that is periured forsake bothe God
and all godlynesse. Thus are the com-
maūdemētes neglected, & neyther God
nor our neyghbour regarded. No mar-
uele therfore though the lord knowing
our infirmite, and how swift we ar to
cast away our soules, did first inhibite
vs periury, and thā al maner of swea-

Chrisost. vbi prius.

Why Christe forbod swering

Gregorius in homile quadam.

ryage. He hathe forbydden swearynge (saith sayncte Gregory) that we should the more easely auoyde al maner of occasion to periurie. He that feareth god, without an othe confesseth the veritye. He that feareth him not, will not with an othe confesse it.

He therfore doubteth not to breake goddes commaundement in swearyng doubteth not to forswear him selfe for auantage. Take hede also (saith Chrisostome) you that wyll be reckened for spiritual men. Very swyftye are to offer the sacred Gospel vnto them that sweare, where as ye oughte to teache the contrary. If a man may not (saieth Origene) in euery light matter swere, no more may they ỹ haue auctho̅rytye, for euery lyght mater compel a man to sweare. How we can you be cleare from periury, that minister ỹ occasyō? May he that beareth fire to the burnyng of an house be fre from the burning of it? Or he from the slaughter of a man that bringeth the weapon wherwith he is slayne, may surely. But he that geueth occasiō to periury, must nedes be a partener in the same. Withdraw the fyre, and there shall be no burnyng. Chuse awaye the sweard, and there shalbe no murther committed. Sequest or swearynge, and there shall be no periurye.

The prestes.

Chrisost. vt prius.

Otte

Oft swearing (saith Isidorus) bringeth mā to an vse. And that vse leadeth to a custome whiche bryngeth in perjurye. No nede hath the veryte of an othe, where the promise is faithfull & sure. Li. 4. sol. loquorum

All this is spokē for thē that swere by the Lorde temerously. Muche more detestable is the wyckednesse of them that swere by the creatures, and more greuous the offence, than of them that sweare by him onely. For heuen, earth, the elementes, and creatures hathe he made to serue him in mans occupieng and not ỳ men should sweare by them. In the lawe is it also strayghtly commaūded, ỳ none shuld be taken to wittnesse in the trueth but God the auctor of all truch. He therfore that sweareth by heuē, by erth, or by any other thing els, he maketh it equall to the veryte, and so alloweth it for his God. For of no lesse value maye that thinge be that is taken to wytnesse, than is the veryte it selfe whyche standeth in tryall. A shamefull ydolatroure therfore becommeth he that taketh anye other thynge than God to wytnes in the veryte, though it be neuer so true that he sweareth. to swere by creatures. Hier. v. Deu. 12. Colos. 2. Deu. vi. Hier. v. ydolatre Nu. 30.

For he perfourmeth not vnto the lord his othe, but vnto ỳ elementes & creatures.

wres, and so sinneth double. First he offendeth in breakynge the commaundements, secōdly in that he maketh a God of that he sweareth by. This caused S. Hierome to say in this cōmentary vpō sayntt Mathewes gospel, that our saui our did not inhibit swearynge by god, before a iudge, so that it were in a faithful cause, but by heauen and earth, by Jerusalem and our head, w̄ such lyke. For it was graunted to the people in Moyses lawe for a rule, that lyke as they were commaūded to offer their sacrifices vnto god because they should not offer thē to idols, so were they permytted to sweare by the lord god. Because it was thought better for them to geue their faith (which is therin required) vnto god thā vnto deuils. For the Jewes vpon a corrupte custaume, were muche geuen to swearynge by the elementes.

Hieronimus super Math.

Math. v and. xxiij.

Consider therfore that it was not for nought that Christe commaunded you neither to sweare by heuen nor earth, cytie nor temple, nor yet by the heere of your owne heades. Where as the byshoppes & spirituall lawers sytteth in consistorye, a smal matter is it reckened to sweare by the lorde, and therfore cōpell they menne to sweare by the Gospell as by an hygher thing. As though

to swere vpon the gospell boke.

the

the creature were aboue the creator.
Not vnlike to the pharises, which este
med the gold offred in the temple much
greater than the temple that sanctified
the golde, and the offeringe vppon the
aulter much better then the aulter that
sanctifyed the offeringe. In this proue
they them selues not onely blynde, but
also blynde leaders of the blynde.
Muche more passeth those beastly bel-
lye gobbes vpon the feadynge of theyr
wretched bodyes thā vpon god which
is the lyfe of their soules. Their Mas-
ses and many sacryfyces are the cause
why they esteme an othe made vpō the
Ghospell booke to be farre aboue that
othe whyche is made vpon the eternall
God, and not the verite which the gos-
pell contayneth.

Mat. 23.

Mat. 15
Phil. 3.

O wretched ydiotes (sayeth Chrisos-
tome) the scriptures are ordeyned for
god, & not god for ỹ scriptures. Great-
ter is the Lord that sanctifieth the gos
pel, than the gospel that is of the lorde
sanctified. The Turkes or Mahome-
tanes (whom we rekē to be a very exe-
crable secte) hath the holy name of god
in such reuerēce, ỹ they neuer sweare
by it, vnles they be by most vrgent ne-
cessite compelled. Neither commit they
the administracion of their comō wel-
thes to anye man whome they knowe
to be

homi. 44.
sup. Mat.

Gallel-
mus trip.
Istanus.

to be a swearer, be he neuer so riche, ba learnt, wise, lerned, courageous, or of noble byrth. Howe that matter passeth amonge vs Christianes, all the worlde knoweth: yea, though we say nothyng of the periurie which dayly reigneth amonge vs to farre and to brode. And surelye thys dare I be bolde to saye, that all we knowe it is contrarye to the commaundemente, wyll, and pleasure of God, yet doth the most part of vs commit it.

1. Co. xii
Heb. iiii

And they that do it not, are not once moued with pitie (as it would become al Christen men) to se their brethren so perysh, or to se a lawful and charitable redresse for it. They also whiche hath the lawes in gouernaūce, vnto whom the iudgementes are committed, seketh not by harde correctiōs the amēdemēts of it, but euery wher it reygneth vnpunyshed. A very lighte matter is swearing accounted nowe a dayes in euery mannes mouthe, byghe and low, ryche and poore, ruler and comoner, preest and clarke, woman and childe, to the bitter contēpt of god. If they be in dalliaūce, playe, and sport, nothynge semeth vnto them pleasaunt, fresshe, nor any thynge worthe, nothynge cherefull or fytte to be laughed at, vnlesse the communycacyon be myxed wyth the blasphemye

Ioannes Saliſburienſis in polycrat. co.

Wil swates deiȝthe in blasphemye.

myte of Goddes name. If a matter shal be reasoned, or a storye rehersed in a companye, the tale shall want hys due circumstaunce, vnlesse it be garnyshed wyth othes. Eccl. 27.

Amõge ỹ ruffelinge rutters and gallauntes of the worlde is not he rekened for a man of noble bloude, that can not sweare by heauen, by the clemẽtes, by the trone of god, by ỹ woũdes, bloude, crosse, in euery assembly, and in euerye place he cometh in. This is the comon rhetorik the florishing, maner of speaking, the cleane fyne, pure, and bewtyful language of our baptised brode, of our holy Christen cõmunalte, bothe in lordes houses, and by shoppes houses, more lyke bedlem beastes thã Christianes: yea, more lyke deuils of hel than mẽ of reason & grace. No faute findeth oure prelates in this, nor breake of Christen religion, nomore thã they do in the dayrye huntynge of the stewes and other shameful abhominacions. But these they release tõ their masse sayinges for mony. For thẽ that reade the scriptures they can fynde out greuous punyshmentes, but not for these enormous excesses. This presũptuose sacrilege, this wicked knauerye, thys malygnaunte myschefe agaynste God offendeth them nothing at al. Item Iohannes de nuges curialium. Fine tõges. Petrus Blesens. By shypes.

The

math 26. mar. xiiii

The Jewes tare their garmētes customably whā they hard goddes name blasphemed. But who amonge vs sheweth any maner of token þ he is ones but discontented wt it? where are those godly lawes become that were wonte to beheade the blasphemer or els stone hym vnto death? where are the epitomes, pandectes, and institutes of Justinians þ Emperour þ wouldе suffer no such offences remayne vnpunished? where are the statutes ryal, that kinge Henry the fyft made also for swearers with in his own palace? that if he wer a duke that did sweare he should forfet, for euery time. xl. s. to the aydynge of poore people. Yf he were a Lorde or baron. xx. s. Yf he were a knyghte or a esquyre, x. s. Yf he were a yeman. xl. d. Yf he were a page, a lackey, or a slaue, to be scourged naked eyther with a rod or els a whyppe. All this is now forgotten and gone.

Tearig of garmētes.

Thes were be headed.

Valdenus in quodam sermone.

The philosophers abhorred swearig

The olde philosophers abhorred the blasphemyr of god. the portes and orators thought them worthy of greate punyshmentes, & we thinke nothinge lesse. Cicero wylled that neither swearing nor vowes made by othe should be vsed for feare of periury. Sweare in no wyse (saith Pherander) yf thou can nest by any meanes auoide it. Yf thou be wyse

Cicero in li. de Offi.

be wyſe (ſaieth Phocilides) thou ſhalt not ſweare with thy wyll, thoughe the cauſe be neuer ſo good. If the matter lieth ſo (ſaith Pithagoras) ỳ ỳ muſte nedes ſweare, do it with great reuerẽce. Periury (ſaith Menander) can neuer be hyd from God. Therfore rather loſe thy matter thã ſweare. For of hidden periury (ſayeth Tibullus) wil a miſchefe folow either at one time or other. Se what a dangerous matter the prophane philoſophers accounted ſwearynge that neuer knew Chriſt, and we account it nothing at all. They abhorred the wickednesſe of it, and we take it for a myrre paſtyme. Tibullus li. 1 elegia. 3.

Men can ſeke out penaltyes, & make newe conſtructions for them that laboure to kno we God, and to lyue after his lawes, but for them that ſpytefully abuſe the name and glorye of God, we can fynde none at all. And no mercie cõſiderig we are the right ſworne *children of periurye*. Who hath ſo largely bene periured as prelates, prieſtes, & religious, which at the receiuig of their popiſh degrees hath forſworne the verite of god, whõ in baptime they *faithfully promiſed to ſtãd by againſte* al the deuels in hell, yea, bryngе their lawes, doctrines, and dorynges vnto ỳ touche ſtone (which is goddes word) & thou *Quotidiana experientia.*

1. Joh. 4
Galat. 1.

Goddes word tri eth all thinges.

thou shalte fynde that they labour nothinge els but the breakinge of that promes. how vnreuerently they haue vsed their othe of allegeaūce to their prices and magistrates. I thinke ȳ cronicles kepeth not to silence.

Raynulphus Cestrensis in policronica.

Whan Paschalis the bishop of Rome had sworne to be true vnto Henrye the fourth emperour, he gaue him therupō a writinge which contayned eiis ȳ inuestiture of prelates. Not longe after that, whan he se his tyme, he called in Rome a generall synode, where as he by counsell of his spirituall sorcerers breakinge both othe and priuilege, dyd excōmunicate the good emperour, raised vp his sonne agaynste hym, deposed hym, empriſoned hym and fynallye caused his body to be taken oute of the grauēde at Leodium and in a prophane place to be buried: yea after his death the sonne (whome he made to persecute the father) dyd he also excommunicate, and greuouſly vexe. Like tragedye we haue of *Fredericus Barbarossa*, whōe Pope Alexander the third made his foote stole at Venis in the churche of saincte Marke, in the syghte of the whole multitude to ȳ ridiculous shame and rebuke of al the worlde. The nexte daye after he made hym to holde his styroppe, and lyke a page to wayte

Abbas Vrspergensis in cronicis.

vpon

hys stirope and lyke a page to wayte vpon hys mule.

Serche the hystories also for those tymes in the which the holy Bishoppes of Rome alloyled the people frō the obedience of their lawful kinges. As̄a charte ꝑ first which alloyled ꝑ Frēche men from their othe to kynge Hylderick. Of Honorius the thirde, and Johan the .xviii. alloyinge the Germanes frō their lawful emperours. Of Innocent the thirde alloyling our Englishe men of their true allegiaunce frō their good kynge Johan, and suche other to many to be reherced, and ye shall fynde wonders concernynge ꝑ matter Gyldas one of the most auncīēt writers of this nacion, much lamented the fylthy behauer swearynge, & periurye of his countremen the Brytones, kynge Iue, kynge Alfrede, kynge Edwarde, & diuerse other made laudable cōstitutiōs of penalties within this realme cōcernynge the same.

Gaguinus plastina & Polidorus

Gildas in excidio Britanniæ.

Kynge Edmōde made this lawe that they whiche were proued ones falsy e forsworne should for euer be seperated frō Goddes congregation. Donaldus the kynge of Scottes made thys acte within his land, that al periurers and comō swerers shuld haue their lippes seared with a burnynge hoote yron.

Ictes against customable swerers

Hector boetius in his storia Scotorum.

Which law saynct Lodowick kynge of Fraunce put ones in execucyon at Paris vpon a cytezen there for blas-phemynge the name of Christ, to ỹ ex-ample of other, and so caused it to be proclamed throughout his realme for a general punishment.

A proclamation agaynste swearig

Iacobus Maierus in cronicis. Flandrie. Vincentius in speculo hystoriali Iosephus .vii. ant. capi.vi.

Philippe erle of Flanders, made this constitucion with his erldome in anno. M.C.lxxviii. that he ỹ dyd forsweare hym selfe should lose his lyfe & goodes Item Philyp the kynge of Fraunce, whom so euer he perceyued, that either in tauerne, or anye where elles, ye all though he were a great man of dignitie that did blaspheme the name of god, he should be drowned. And caused a strōge acte to be made of it a lytle before hys death & lefte it vnto his successors. Al so Iosephus counceill is this. That he which blasphemeth should be stoned, & then hanged vp by the space of one daye, and so taken downe and buryed without al maner of honour. Maximilianus ỹ emperour made also a decree, that what so euer he were, that was a comō swearer should for the fyrst time lose a marke, and yf he were not contēt with that, should lose his heade, which acte he & the states of the empyre com-maūded to be publyshed .iiii. tymes in the yere after, whitsontyde, assump-

In paralipomenaꝛ rum memorabilium.

cyon

vnto customable swearers. Fol. 6
cion of our lady, and at Christemas.

In certen regions are yet to this day othes so restrayned, that what so euer he be that sweareth, he shal eyther lose a fyngar, an eare, or els his tonge. For periury was the noble cyte of Troye lost, as wytnesseth not onely Virgyle with other prophane auctors, but also S. Austine in his third boke & seconde Chapter *de ciuitate dei*, and so hath many other cities els. Tullius Cicero hath in his fyrste boke *de officiis* that Marcus regulus a Romaine, & a Pagane regarded so muche an othe, þ he ones made, that he had rather to throw him self into most miserable captiuitie, and cruel deth of his enemies thā to breake it, and so to become a periure. S. Austine affirmig the same also in his first boke, and .xv. Chapter *de ciuitate dei*.

Many cities hath bene destroyed for periure. *Hieronymus. Augustinus.*

A wōderful narratiō hath S. Greg. in the forth boke of his dialoges, of a chylde of .v. yeares of age beinge in his fathers armes possessed of a deuyll for swearing and blasphemynge the name of God. Besides the terrible examples of the scripture in Nemroth, Pharao, Hieroboam, Sennacherib, Benedab, Achab, Nabuchodonosor, Holofernes, Antiochus Nicanor, Herode, & suche lyke. The sonne of the Israelityssh wi- Leui 24.
dow was for blasphemynge of þ name

The blasphemer was stoned.

of God stoned vnto deathe in the desart. For blasphemie of the seruauntes of Sennacherib the kynge of the Assirianes dyd the angel of the Lord slee an hundred and iiii. score thousand of his hoost. The wicked quene Jesabel was for the same vice throwne out of a wyndowe troddē dyō with horses, and had her flesh deuoured of dogges. Herodes Antipas for beheading Johan baptist to perfourme his wicked othe, was exiled into Leons, and ther departed in most miserable periury. Insweringe dyd Peter both denye and forsake hys Lord and master Jesus Christ. Cōsidre by these and by other lyke exāpies what the abhominacion of swearinge is, and what vengeaunce of the Lorde hangeth ouer it.

4. re. xix

4. Reg. x

Mar. vi.

mat. xiv.

The Scithianes & Partheanes with other heathē people had lawes against lying and swearing, whō they would in no wyse disobeye. We haue ꝑ great cōmaundement of god with the gospel of Jesus Christ, which are lawes farr passig their lawes. What deuel of hel shall holde vs backe more then them, that we shall not regarde them? Yf we haue a lord god which create all at the begynnynge, and now gouerneth all to our behoue. Yf we haue a father which hath loued vs, a Christ which hath redemed

Ero. xx.
Leu. xix
Matth. v
rom. viii
Tit. ii
Joh. xv.

med vs, and an holy ghost which dayly
comforteth vs, where is the faythfull o-
bedience we owe thē? If he be our god,
why do we not feare him. If he be our
heuenly lorde, why do we not honoure
hym? If he be oure father, why do we
not hartely loue him? If he be omnipo
tent, why do we not reuerence him? If Psal. 5.
he be wise, why do we not lerne of hi? John. 3.
If he be iuste of his promise, & true of
his worde, why do we not bothe heare
him, beleue him, and folowe him? Joh. 13.
If he be a master, why do we not serue Judit. 8
him? yea, why do we not once amende,
at his most fearful threatenynges? Is
it in the gospel ernestly spoke vnto vs
Christianes, or vnto deade stones? Let
your communicacion be, yea, yea, and
naye, naye. Whatsoeuer is more than
that, it commeth of the very deuyll.
Not vnto a rotten poste, nor yet vnto a Deut. 6
dumme beast was it sayd. Thou shalt Exo. 22.
not vsurpe the name of the lorde God in Eccl. 23.
vayne. For the lorde will not holde hym
giltles that blasphemeth his name.
The plage shall not departe frome the
house of the swearer. But it was spo-
ken vnto vs, to whom god hath geuen
reason, discrecio, temperaunce, vnder-
standing, wytte, conscience, fayth, and
grace, yf we wyl applye oure selues to
the occupying of the. A man that were

in trauerſe of lād, & ſhuld loſe it vnleſſe he told his tale wiſely, wold take good

Mat. vi. *heede, leſt they thinke we rather then be*

Luk. xii wold loſe it. And we for loſing our ſoules (which Chriſt to witnes, are much more precious) will take no hede at all but through our blaſphemous langage and daily ſwearing ſuffer al to go vnto nought. We muſt marueſe many tymes ỹ the lorde doth punſhe vs wyth derth, warre, peſtilence, & cruel exactions of tirāntes. But we ought muche more to maruaile, ỹ heuen reſteth not wild fire & brimſtone vpō vs as vpon Sodome & Gomorre, and that the erth openeth not vpon vs, & ſwalow vs in wyth Chore, Dathan, & Abiron, for ſo vnreuerently vſyng the name of God with our outrāging tonges, as the filthie myre in the ſtretes that we ſpurne forth wyth our fete. Oh how could the lorde ſuffre ſuch iniury, were he not eternally mercyful? how could he pacyently beare it, wer he not gracious, pyteful, longe ſuffering, and redy to pardone wickednes? Such cōtinuāl ſwearers may wel be compared vnto thoſe ſpightfull tormentours that ſparled in Chriſtes face, that mocked him wyth a rede, crowned wyth thorne, & ſaluted him with, *Aue rabbi*. Not vnlyke alſo are they vnto thoſe pyatlyng Jewes & ſcor-

Derthe, warre & peſtilēce

Gen. xix. Num. xvi

Pſa. xv. Joel. ii

Mat. 26. Mar. 14

vnto customable swearers. fo.28.
scornefull hypocrytes, priestes & Pha- Luke.22
risees, that went vp and downe by the Mat.27.
cradle when Christ hynge vpon it, bek-
king w their heades and casting abod
their armes, thinking that he could not
do so muche as once saue him selfe.

Lorde geue them repentaunce wyth
grace once to detest that abhomynable
vyce, & not wyth Pharao to haue their
hertes so hardened þ they fynally pe-
rishe in the redsea. A familiar exam-
ple haue I redde in a boke called *precep*
torium Iohannis Beets, Whome I wyshe
they had in dayly remembraunce, for one
naturall properte in it of the childe to-
wardes his father. In certayne wyanne
there was (saith he) þ supposed by his *Iohannis*
wyfe to haue had .iii. sonnes. Upon a *Beets in*
day as they chaunced to barre, she cast *preceptoris*
in his teeth that there was but one of *o precep.2*
them his own. And which was he, she *expos.3.*
would neuer tell hym vnto the verye *capi.3.*
deathe. It chaunsed thys man as hys
tyme was come, to depart frō þ world,
bequeathynge vnto thys vnknowen
sonne of his, al his landes and goodes.
As thys matter came before the iuge,
the iudge anon had in remembraūce the
wyse facte of Salomon cōcernyng the
two women which stroue for a childe, &
thought to vse with these .iii. yong mē 3.Reg.3.
contendyng for the herytage alyke po- Sapi.7.

lycte. Fyrst he caused their dead father to be tyed vp hard vnto a poast, & than commaunded them to shote ernestly at him. Promysynge that he which most depely persed into his flesshe, shoulde haue rēdred vnto him the patrimonye. The fyrst and the seconde dyd shote. The thyrde abhorrynge it as a thynge moost vnnaturall, woulde in no case do it, but sore rebuked hys brethren for so doynge. And sayd: he had muche rather to loose it, than to do so vncomlye an acte. But thys was iudged the naturall sonne of that man, and so enioyed the inheritaunce of hys father. A like iudgement is to be had of these newe crucifyers of Christe, as the doctours doeth cal them. No naturall children of God are they, regenerate of the spirite, but verye bastardes, borne of flesshe and bloude. Not the children of promyse they are wyth Isaac, but the carnall children of bondage wyth Ismaell, to whome belongeth none heritage in Christ. These be no naturall poyntes of a louynge sonne to buffette and beate hys father, or to teare the flesshe from his bones. To name hym in his moost anger and spyghte, or to spytte him oute of his mouthe wyth cruelte and vengeaunce. But they are the frutes of an vnreasonable beaste,

The worke of nature, is wonderful & secrete. Heb. vi. Apoc. xi

Gala. 4. gene. 21.

The frutes of bastardes.

of

of an outragious wood dog, of a furyous serpent, of an ympe of hel, & a very lymme of the deuel.

Them dyd no more but dyscouer the preuye partes of hys father, and became both accursed for it, and also of a free chylde a bounde seruaunt for euer, bothe in hym selfe, and also in hys posteritie. What thynke ye than remayneth vnto them, whiche in theyr dayly language greatlye doeth dyshonoure, vnreuerentlye scorne, and with moste spyghtful cruelnes blaspheme their Lorde God, whome they oughte not to thyncke vpon wythoute feare, nor yet once to name wythoute reuerence and tremblynge, his Omnipotent magestie considred. Nothynge so muche doeth oure synnes displease God (consyderyng we are synners of very nature) as doeth oure wylfull contynuaunce and welterynge in theym. Our bolde contumacye, and sturdy presumptuousnes are the thynges that most discōfiteth hym. Whan he calleth vs by his preachers, we repente not. Whan he gracyously admonisheth vs by hys warnynge, we amende not. But styll multiplye oure wyckednesse, estemyng synne as nothynge, and lyuyng as we had no God of righteousnes.

Gene.19 the lyes here gods mauudemēt are accursed

Hebr.vi 2.pet.2. Jude.6

Ephe.ii Zacha.v

Hier.44 Joel.3

Oh

O, let vs ones be admonyshed by the Apostles and Prophetes, the vnfeyned messengers of the Lorde, that we may with Dauid, Zacheus, Magdalene, and Peter ernestlye repente from the herte. Let vs leaue one tyme or other this wāton course of contēpt, this rashe runnynge at large, at their wholsome warnynges, least our owne mischiefe, sworde, snare, and pryde, be oure confusion, as they were the bitter confusion of Cain, Saule, Judas, and the proude blasphemer Symon Magus. Thou wylt peraduenture say vnto me, I know ỹ vyce of swearyng is dampnable, and glade I woulde be to leaue it. But very harde it is to go frō that is bred by the bone. A sore matter is it to plucke awaye, that hathe bene sucked out of youth, and that hath takē roote of so longe contynuaunce. Therfore shewe me some conuenyente remedyes. Take these poore counsels, yf all other fayle. Praye fyrst feruentlye vnto God.

Gen. viii
2. reg. 12.
Luk. xix
Joh. xii
Mat. 26.
Gen. iiii
2. reg. 12.
Act. 1. 8.
a custom is harde to breake
Jacob. v.
Ezec. xi.
and. 36.

Desyre him to take from thee that harde stonye harte, and to geue the an hert more meke and gentle. Intreate him to make the of a Lyon a lambe, of a persecuter dysciple, of a cruel Saule a meke spirited Paule. Consequentlye sub-

Acte. ix.
Ephe. v
Rom. 16.

submytte thy affeccyons and appetytes vnto reasone, and se that thy reason be euermore obedient vnto the rules of faythe, contayned in the Scriptures.

Flee frō excesse and riote. Shurne the companye of them that be blasphemous and vicious. Carrye wyth thee where so euer thou goest, a sure intent and purpose to leaue that vyce. Detestе it greatelye in all other men. Considre what felycite thou shalt lose and what infelicite thou shalte winne, yf thou stil vse it. And euermore withdrawe those thynges that myghte occasion the vnto it. Hyde thy purpose, and thou shalte not be robbed. Lape aside thy swearde, and thou shalte not slee. Withdraw excesse, and thou shalt not be dronke. Breake thee of thyne yll customе, and thou shalte no longer sweare.

Hauinge these consyderations wyth suche lyke, thou mayest sone leaue it yf thou wilt. These remedies haue I shewed the, and these Godlye admonyshmentes haue I geuen the, as one so intyrlye hongering thy soules profite in my inwarde spirite as myne owne. Cōsider how thy merciful father hath planted in the his owne image, and left

in

in thy freale veſſell his incomparable treaſure. Rendre it not agayne vnto him deformed with vice, & defiled with ſynne. But ſeke to be founde in the day of hys commynge wythout ſpotte, that thou mayeſt receaue the inestimable reward, prouyded for them that loue him trewlye.

Amen.

¶ Grace afore meate.

THe eyes of all loke vnto thee, O Lorde, and thou geuest them their foode in due season: Thou openest thyne hande, and fyllest euery lyuynge creature wyth thy blessynge.

O our father which art in heauen. &c.

¶ Grace after meate.

Thankes be vnto the, o Lord god almighty, mooste deare father of heauen, for geuinge vs our foode in due seasō, for openynge thy merciful hande, and for fyllinge vs with thy plentiful blessynge. And we beseche the for thy sonnes sake Jesus Christe, not onelye to preserue vs alwaye from abusynge of the same, but also to lēde vs thy grace that we may euer be thankful vnto the therfore. Amen.

¶ Another grace.

☞ Grace afore meate.

I know (sayeth the apostle) and am ful certyfied in the Lorde Jesu, ỹ there

is

The maner of sayinge grace.

is nothing vncleane of it selfe: but vnto him that iudgeth it to be vncleane, to him is it vncleane. But yf thy brother be greued ouer thy meate, thē walkest thou not nowe after charite. Destroy not with thy meate, him for whō Christe dyed.

Our father which art in heauē. &c.

¶ Grace after meate.

Thankes be vnto the, o lord God almighty (moost deare father of heauen) for certifyinge vs by thy blessed word, that all kyndes of meates are cleane. And we beseech the lende vs thy grace, that we may alway thākfully receaue the same, not onely without superstycion or scrupulosite of cōscience, but also without greuinge or offending our brethren: And so to walke in the waye of God dye loue and charite, that wyth our meate we neuer destroye hym, for whome thy sonne Jesus Christ dyed aswel as for vs. Amen.

¶ Another grace.

¶ Grace afore meate.

Let not our treasure therfore be euel spoken of. For the kyngedō of God is not meate and drinke, but ryghteouse and peate and ioye in the holy goost.

Our father which art in heauen. &c.

☞ Grace after meate.

Thankes be vnto the o lord God almightie

mighty (moost deare father of heauen) for opening vnto vs thy blessed word, which is our treasure, our perle: yea, & oure riches more precious then ether golde or precious stone. And we beseech the, though corporal meate and drinke be no parte of thy kyngedom, yet order thou vs so in receauynge the same, that we neuer geue occasion of slaundringe thy worde, or offendynge the weake. Amen.

☞ Another grace. ☜

¶ Grace afore meate.

Meate doth not further vs vnto god, yf we eate, we shall not therfore be the better: yf we eat not, we shal not therfore be the worse. But take hede, that this your libertie be not an occasiō of fallynge vnto the weake.

O oure father which art. &c.

¶ Grace after meat.

Thankes be vnto the o Lord God almighty (moost deare father of heauē) for layng vp our saluaciō, onely in thy selfe, and not in anye kynde of meate. And we beseche the gyde vs so in the vse therof, that we maye folowe suche thinges as make for peace, and wherby we may edifye one another: And neuer to geue vnto the weake anye occasyon of fallynge from thy worde. Amen.

Another

The maner of sayinge grace.

¶ Another grace.

☞ Grace afore meate.

Meates hath god created to be receaued with thankes, of thē which beleue and know the trueth. For euery creature of God is good, and nothynge to be refused that is receaued with thankesgeuynge. For it is sanctified by the word of God, and prayer.

Our father. &c.

¶ Grace after meate.

Thankes be vnto the o Lord God almyghty (moost deare father of heauē) for ordeinig thy creatures to be meate, foode & sustenaunce vnto oure bodies, and hast sanctified them by thy blessed word. &c. We beseche ȳ make vs so to increase in stedfastnesse of thy faith, in perfect knowlege of thy trueth, & in cōtinuaunce of feruent prayer vnto the. That to vs also thei may be sanctified & holy, & that we may euer both thankfully receaue thē, & vertuously vse thē to the good ensample of other. Amen.

¶ Another grace.

¶ Grace afore meate.

The father of mercy, & God of al consolacion geue vs grace to cōsente together into the knowlege of hys trueth, that we maye with one minde, and one mouth glorifye God the father of oure Lord Jesus Christ Amen.

¶ O oure father. &c.

¶ Grace after meate.

Thankes be vnto the, o lord God almyghty (moost deare father of heuē) for bringinge agayne from death oure lord Jesus Christ, the great shepherde of the shepe, through the bloud of the euerlastinge testament. And we beseche the to make vs perfyte to do hys wyll, working in vs that which is pleasaūt in his sight, that we be not oncly the speakers of his worde, but the vnfayned folowers of the same. Amen.

¶ Another grace.

¶ Grace afore meate.

Christ which at his last supper gaue hym selfe vnto vs, promysynge his body to be crucified, and hys bloude to be shed for our synnes, bicsse vs & oure meate. Amen.

O our father. &c.

¶ Grace after meate.

Thankes be vnto the, o Lord god almighty (moost deare father of heauen) which at this tyme hath fed vs wyth meat not only that perisheth, but with thy worde whiche abydeth into euerlastinge lyfe. Graunte moost mercyful father, that we hauynge the knowledge of thy worde, may also practyse ye same in our conuersacion, that we bothe intyerlye louynge and vnfaynedlye lyuynge

uynge thy holy worde, maye after this
lyfe lyue with the for euer. Amen.

Receaue your meate wout grudging.
Take hede ye neuer abuse the same.
Geue thankes to for euery thynge.
And al waye prayse his holy name.
Who so doth not is fore to blame.
No euyl ensample se that ye gyue
Thus dothe gods worde teache you to
lyue
What so euer ye do in worde or dede,
do a' in the name of our Lorde Jesus
Christ, geuinge thankes vnto
God the father by
hym.
✝

A shorte instructiō to the worlde.

To kynges and Princes.

Be lerned ye kynges and vnderstāde
Embrace the trueth of Christes word
Your hartes be all in gods hande
He is you kynge, your prynce & lord.
Stablyth no law that maketh discord
But do as dyd kynge Ezechias
Dauid, Iosaphat, and Iosias.

To Judges.

Accepte no personne in iudgemente:
Wrest not the law, kepe wel your syse
To wronge for bribes do not cōsente
For they do blynde the eyes of ỹ wyse
Thus scripture byddeth you moze the
And for to haue such properties (twise
As Iethro tolde to Moyses.

To Councelours.

A faythful man wyl kepe councell
And ther is weith wher many such be
Beware of false Achitophel
The councel of god must stande trulye
Ye can it not destroye verely.

Kepe

A thorte instruction.

Kepe truth and fayth with secretnesse
And further the cause of godlinesse.

¶ To Chamberlaynes.

Beware of Thares and Bagathan
Lest treason in the chambre be sowne
For yt the court be ruled by Aman
Yore Mardocheus is ouerthrowne
But whē ỹ trueth is thorowly knowē
Ye shall be founds a faythfull Jue
And to his prince a subiect true.

¶ To Stewardes.

Spēd not your masters goods i vaine
But be faythfull in your office
For though ye take therin some payne
Ye haue of Christ a swete promyse
Kepe well your rekenyng more & lesse
Be faythfull euer in great and small
And christ wil you good stewardes cal

¶ To Treasurers.

Ye ỹ haue treasure in your keepynge
Committed to you for a season
Be alwaye sure of your rekenynge
As equite wylled and good reason
Jesus Syrac taught this lesson
To set a locke where manye hādes be.
It is no shame nor dishonestie.

To

¶ To Controllers.

Gothorow the court for Christes sake
And where ye spye any thing abused
Do your office, and some payne take.
That vdelnesse may be refused.
Greate mens houses are accused.
To be infecte with vnclennesse.
With pryde, with othes, & wyckednesse.

¶ To priestes.

Flatre not at al, but preach gods word
Rebuke euery euyl condition.
Thinke on your dewty to god ỹ Lorde
And forget not his commission.
Hyde not the trueth for promocion.
Be true apostles in worde and harte.
And playe not secretly Judas parte.

Al other officers great and smal.
Whose whole deuties I do not know.
Both gods word accepte and call.
Whether their estate be hye or lowe.
None in his callynge to be slowe.
But euery man in his busynesse.
To watch & worke with faithfulnesse.

And within the forsaid doctryne.
Is conteyned the whole dewtye.
How al subiectes shuld drawe the lyne.

Of

A worde instruction
Of fayth of trueth, and honestie
And no man for to go awrye
But euery one in his iuuynge
To shew the frute of gods ieruynge

Wher any vice now is occupyed.
Within this world, as there is muche
It should right well be amended.
If all rulers wil rebuke suche.
And if preachers the same wold touch
Where men now are in synne so ryfe
They should right gladly mende their
(lyfe.
And yf al other officers
Wyll do their beste, and be diligente
Then shal they haue right good liuers
And followers of gods cõmaundement
Of good warning followeth amẽdmẽt
which I pray god vs graũt and gyue
That we with him in heauẽ may liue.

Amen.

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